





No doubt all the data which have emerged  
 are to be found in the "Commentaries"  
 of that great - other "Caesar" - the doctor  
 the Greek.





It is more thought of giving a materialistic  
 tendency to modern education than Lock  
 thought of teaching principles which should  
 bring about the French Revolution; but  
 never thought we are more potent than the  
 know where two Englishmen <sup>may</sup> ~~and~~  
~~let the world be~~ <sup>as</sup> ~~are~~ <sup>with powerfully</sup> ~~is~~ <sup>possibly</sup>  
 influencing two <sup>worlds</sup> ~~as~~ <sup>wide</sup> ~~as~~  
 thought-movement.



\* I just gave the article on Psychology in the Soc. Sci.  
 as being more likely to exhibit the authoritativeness  
 reputation.









act. We do not want a psychology of education, because psychology is concerned largely with the ~~physiological~~ functions which consist of feeling. We want a philosophy of education which, shall recognizing that thought alone appears to mind, & that thought begets thoughts, shall relegate to their proper subcategory, ~~lowest important~~ place, all those sensory & muscular activities which are supposed to appropiate intellectual as well as physical training. The latter is so ~~exceedingly~~ <sup>more</sup> important in and for itself that it need not be bolstered up by the notion that it includes the whole or the "practically important" part of education. The same remark holds for vocational training; our journals ask with scorn, "Is there no education but what is got out of books & at school? Is not the lad who works in the fields getting education?" <sup>reputable</sup> ~~the~~ <sup>latter</sup> is the answer to say definitely "No he isn't," because ~~that is not~~ <sup>that is not</sup> ~~the~~ <sup>the</sup> ~~education~~ <sup>education</sup> ~~we~~ <sup>we</sup> ~~mean~~ <sup>mean</sup>.

The educational thought that we have  
 most about is based on Sunday  
 Farnham axioms, the Druffe's  
 the survival of the fittest, & the like, out of  
 which we get the notion that nothing  
 matters but physical fitness &  
 vocational training. These are very important  
 but they are not the chief thing. A century  
 ago when Prussia was shattered in  
 the Napoleonic wars, les guerres des  
 covered that not Napoleon, but ignorance  
 was the <sup>national</sup> country's fatal enemy. Oh,  
 under the <sup>fundamental</sup> ~~the~~ <sup>few</sup> philosophers took the matter in  
 hand. History, poetry, philosophy, became  
 the salvation of a ruined nation.  
 Such studies as these make for the  
 development of personality, public & social  
 relations, the qualities of which the state  
 is in need of what <sup>advantage</sup> ~~the~~ <sup>an</sup> ~~the~~ <sup>the</sup> individual  
 happiness & success, the person  
 who ~~learn~~ <sup>made</sup> his school curriculum







~~Vocabulary~~ The letters pupils possess  
 use books. That is the rich pupils  
 has <sup>an effort to be made here</sup> ~~been made here~~ on a big scale, <sup>to</sup> ~~the~~ pupils should be required  
 to know these books, many pages in  
 many books, at a single reading or  
 such a way that months later they  
 can write freely & accurately <sup>on any part of</sup> ~~of what they~~  
<sup>the books reading?</sup>  
~~have read?~~

It there is no selection of studies or of  
 passages or episodes on the primary  
 material. The best available book  
 is chosen & is read through <sup>perhaps</sup>  
 in the course of two or three years.

Of the child's mind. Study many books  
 on many subjects without comprehension  
 of Ruyter's "howlers" or almost unknown  
 of the scholars find that in Bacon's  
 phrase, "Studies are for delight," this delight  
 being not at <sup>the</sup> ~~the~~ lessons or the person  
 of the teacher, but purely in their 'lovely words'  
 'glorious books'.

If the books used are <sup>the same page & passage</sup> ~~small~~ fit to suit  
 class library character







~~I put my eyes on the~~  
 The heads of two schools in the W. Riding  
 have studied the principles involved  
 & adopted the syllabus for children  
 aged from six to nine. The enthusiasm  
 & vigorous interest of both teachers and  
 children is a moving thing to see &  
<sup>high</sup> ~~half one~~ <sup>to make</sup> ~~is in touch~~ with the Renaissance  
 temper. The teachers say it is "new life".

Our last glimpse is concluding  
 that singular effects must have  
<sup>concomitant</sup> ~~adequate~~ ~~unseen~~ ~~causes~~ & that  
 there chance to light on unknown  
 tracks in the region of educational  
 philosophy. At any rate, ~~show~~  
~~light~~ <sup>show</sup> that Golden Rule of which  
 Commencement was in <sup>the previous chapter</sup> ~~quest~~.

"Whereby teachers shall teach less and  
 scholars shall learn more."

In the next chapter I shall <sup>now outline</sup> ~~sketch~~ a few  
 of the educational principles which  
 underlie & account for <sup>the</sup> ~~present~~ ~~state~~  
 as to say the least. (Conclusion)



"Repair -  
1/2 that I experience must remain  
Unshaken."

Reverend







Let me here as far as I can recall the  
~~steps by which I arrived at after 2 conclusions.~~  
 up to that that a young woman I met the  
 opportunity of seeing <sup>and</sup> a great deal of a family of  
 Anglo-Indian children who had come home  
 to their grand father's house & were brought  
 up by an aunt who was my intimate friend.  
 The children were astonishingly <sup>perhaps</sup> they were  
 persons of generous impulses & sound  
 judgment, of great intellectual aptitude,  
 of imagination & moral insight. Their  
 last two points were illustrated  
 illustrated one day by a little mother  
 of seven who came home from her walk  
 silent & sad; some letting alone, &  
 some wise openings brought out at last  
 between sobs, "A poor man - no home,  
 - no <sup>thing to eat</sup> ~~food~~ no bed to ~~lie upon~~ <sup>lie upon</sup> - & then  
 little tender heart <sup>child</sup> was relieved at last by  
 a flood of tears. Such misadventures are  
 common enough in families, but they  
 were new to me. I was needing a good  
 deal of philosophy at the time & I began  
 under the guidance of these children

For I thought with the enthusiasm of a  
young teacher that Education should  
supersede the world; — I had an elementary  
school a <sup>pioneer</sup> ~~sort of~~ Church High School  
for girls at the same time so that I was  
enabled to study children in two  
places, but children at school are  
not as self-revealing as children at home.

to attempt  
to take the measure of a person  
with the supposition that children were  
perhaps more than <sup>we</sup> their elders  
except as regards <sup>the</sup> <sup>their</sup> <sup>own</sup> <sup>illness</sup> <sup>or</sup> <sup>ignorance</sup>.

From one hindrance I did discover in the  
minds of the little Anglo-Indians; my former  
impression that they could not understand  
English grammar; I maintained that  
they could & wrote a little grammar (still  
waiting to be prepared for publication!) in the  
two of seven and eight; but she was right;  
I was allowed to find the reason myself  
with all the lucidity & freshness I could  
command; in a word; the 'Nomenclature  
Case' baffled the little people; their  
minds rejected the abstract conceptions  
just as <sup>children</sup> reject the notion of  
an 'essay' <sup>on happiness</sup> ~~on happiness~~ abstract subject. But  
I was beginning to make discoveries; the  
secret of being that the mind of a child  
<sup>taken</sup> ~~was~~ <sup>is</sup> a rejection of ~~the~~ <sup>it</sup> ~~abstract~~ <sup>according to the method</sup>.

From this it appeared difficult to pass  
to the idea that was taking on itself.







prizes, awards, for power, ambition, for  
praise, vanity. It seemed to me that our  
teachers had unconsciously elaborated  
a system which should secure the discipline  
of the schools & the experience of the scholars  
- by means of medals, prizes & the like -  
~~which should~~ <sup>yet</sup> elemental that knowledge - ~~being~~  
~~which is itself~~, the quite sufficient incentive  
to education.

Then arose the question, <sup>170</sup> how people get on  
very well with ~~very~~ little knowledge? Is  
it really necessary after all? My children  
friends supplied the answer: their "infectious  
curiosity" <sup>showed on</sup> that the wide world & its history  
was barely enough to satisfy a child  
who had not been made apathetic, whether  
by forcible feeding or suppression. What,  
then, is knowledge? was the next question  
that occurred; a question which the intellectual  
labour of ages has not settled, but perhaps  
this is enough to go on with - that only  
becomes knowledge to a person which he has  
assimilated, which his mind has set upon.









of the elementary reader only, ~~which~~ rarely  
 makes the act of appropriation which is  
 necessary before the matter we read becomes  
 personal knowledge. We must read <sup>to know</sup> ~~to know~~  
 or we do not know by reading. Of Acq-  
 the question of literary form, <sup>scientific</sup> many <sup>conclude</sup>  
 think it would be too long to describe  
 brought me to perceive that literary form  
 is matter to us also until we are educated  
 out of it. A delightful illustration  
 reached me <sup>last</sup> ~~the other day~~ in the shape  
 of classical tales, Bible tales, historical  
 narratives, records of observation or  
 natural history, all told at length with  
 the simplicity & directness which is proper  
 to 'literature'. These <sup>clear</sup> ~~very~~ <sup>of</sup> ~~plain~~ <sup>philosophical</sup>  
 opinion work I am speaking belongs to  
 school in a mining village; they get  
 their knowledge direct from books,  
 read consecutively all through, books  
 of a certain caliber, not water diluted  
 nor explained nor illustrated nor  
 handled in any way; & the great joy of  
 both teacher & scholar in education in  
 this sort was a recent thing.







upon a school curriculum. The fundamental  
 thing is that children are persons and things  
 moved by ~~the same~~ the same springs of  
 conduct as the ~~adult~~ adults  
<sup>and there are</sup> the power of knowledge, knowledge being  
 body material to knowledge.  
 History, geography, the ~~the~~ thought of  
 other people, history, the humanities, or perhaps  
 for <sup>us all</sup> ~~all~~ <sup>are</sup> the child of the  
 natural desire of knowledge. So too, in  
 science, for we all live in the world, and  
 for we all require beauty, and we need  
 to know how to distinguish <sup>social values</sup> ~~ethics~~  
 for we <sup>are aware of the need</sup> ~~all~~ <sup>are</sup> to learn about the conduct  
 of life; & religion, for like our men  
 at the front, we all "want God."

In the matter of things, then, the <sup>most</sup> important  
 demand of the children is for a wide, varied  
 varied curriculum; it is required &  
 necessary that they should have some knowledge  
 of the wide range of interests proper to them  
 as human beings, for no reason of <sup>education</sup> ~~education~~  
 or the curriculum may we include this paper

I venture to think that I have  
discovered a working <sup>as</sup> answer to  
these two ~~conundrums~~.

Receiving the range of knowledge to which  
 children <sup>as persons</sup> are entitled the greater care  
 shall they be induced to take that knowledge  
<sup>that</sup> can the children of the people learn  
 in the short time they are at school,  
 I say "discovery" and "invention" for there  
 is only one way of learning, the intelligent  
 person who can take well on many subjects  
 as well as the expert in one, learn in the  
 one way, that is, they read to know. What I  
 want have <sup>found out</sup> ~~discovered~~ is, that this method  
 is available for every child, whether in the  
 dilatory and desultory home school room,  
 or in the large classes of the elementary schools.

Children no more come into the world  
 without provision for dealing with knowledge  
 than they come without provision for dealing  
 with them, not only but intellectual  
 appetite, the desire of knowledge, but also  
 an enormous, unlimited power of attention,  
 to which the power of retention & memory  
 seems to be attached as one digestive  
 process is succeeded another until the  
 final assimilation. "Yes," it will be said,





Smiles heart of such a  
Many in life.





I could not help to explain (or understand)  
this power to ourselves; it has its subtleties  
as in education, no doubt, but its answer  
not be put in place of the prime question which  
is attention.

Long ago, I was in the habit of hearing  
this ~~sentiment~~ <sup>expressed quite by itself</sup> from ~~any~~ <sup>old friends</sup>: "The  
mind can know nothing save what  
it can produce in the form of an  
answer to a question put by the mind  
to itself." I have failed to trace the source  
to its author but a sense of its im-  
portance has been growing on me  
during the last forty years. It negates  
questioning from without; (this does not  
of course, affect the Socratic use of questioning  
for the purposes of moral correction); <sup>and</sup> while  
it is necessary to intellectual certainty  
to the act of knowing. Now, to secure a  
conversation is an incident, <sup>at</sup> ~~by~~ <sup>of</sup> ~~proof~~  
over it is one's mind <sup>that</sup> is, for the mind  
to put itself through the process of self-questioning  
indicated; this is what happens in the  
recreating of a passage read, each one



consecutive incident or statement  
 arrives <sup>because the mind</sup> as a result of the self-questioning  
 of the mind. <sup>about itself, "What is next?"</sup> For this reason "it is impossible  
 that only one reading should be allowed;  
 any efforts to memorize stultify  
attention, the proper activity of the  
 mind. P Our more advanced psychologists  
 come to our support; they, too, predicate,  
<sup>pure</sup> instead of a congeries of faculties, a single  
 subjective activity, attention; & again  
 is "one common factor in all psychical  
 activity, that is attention".

My personal attention is. The attention  
 is unflinching, prompt & steady when matter  
 is presented suitable to a child's intellectual  
 requirements, of the presenter & made  
 with the consciousness, directness & sim-  
 plicity proper to literature.

There is a further condition; the intellect  
 requires a moral ~~fact~~ impetus; we all  
 stir our minds into action the better if there  
 be an implied "must" in the background;

Again, what is the actual of Psychology  
 in the line of nature.

and for children in class the 'must' acts through the certainty that they will be required to narrate or write down what they have read, with no opportunity for "looking up," or other device of the idle.

Here is the complete chain of his educational philosophy which I had <sup>endeavored</sup> ~~been able~~ to work out & which he thought that it is successful in practice. Some few points, I have, as ~~well as~~ I have said, adopted & applied, but I ~~think~~ <sup>think</sup> I have succeeded in making you the whole smattering education what it should be a system of applied philosophy. <sup>though I have been careful to abstain from any philosophical terms.</sup>  
<sup>and to put this, - briefly, in a few words.</sup>  
 A child is a person with the special requirements & capabilities of a person. Knowledge nourishes the mind as food nourishes the body.  
 A child ~~must~~ <sup>must</sup> have his own mind to

not engaged in pretty view of the enormous  
Pacifiers that are being made for them.

needs.

L. wants food.

L. is furnished with the desire for knowledge  
(i.e. Curiosity).with the power to apprehend knowledge, <sup>and</sup> <sup>with</sup> <sup>the</sup> <sup>power</sup> <sup>to</sup> <sup>apprehend</sup> <sup>knowledge</sup>, <sup>and</sup> <sup>with</sup> <sup>the</sup> <sup>power</sup> <sup>to</sup> <sup>deal</sup> <sup>with</sup> <sup>knowledge</sup>,  
with powers of mind to deal with knowledge  
without any aid from without <sup>such as</sup> <sup>imagination</sup>  
reflection, judgment;with interest in all knowledge that  
he needs as a human being  
with power to retain & <sup>communicate</sup> ~~reproduce~~ such  
knowledge;and to assimilate all that is <sup>necessary</sup> ~~needed~~ <sup>for</sup> <sup>his</sup> <sup>growth</sup>.He prefers <sup>his</sup> knowledge to communicate  
to him in literary form;and reproduces <sup>such</sup> knowledge <sup>by</sup> <sup>his</sup> <sup>own</sup> <sup>personality</sup>, <sup>that</sup> <sup>it</sup> <sup>becomes</sup> <sup>original</sup>,  
by his own personality; <sup>(originality)</sup>The natural provision for the <sup>appropriate</sup> ~~acquisition~~  
& assimilation of knowledge is adequate  
& no stimulus is <sup>required</sup> ~~needed~~;But some moral control is necessary to  
secure the act of attention;  
Of this we are <sup>in</sup> <sup>the</sup> <sup>certainty</sup>



But he will be required to record what he has read.

Children have a right to the best in process, therefore their lesson books should be, as far as possible, our best books.

They weary of talk a questioning tone <sup>all right</sup> there, as they should to let us their books for themselves; they will ask for such help as they wish for.

They <sup>require</sup> ~~need~~ a great variety of knowledge - the humanities, science, art.

Therefore they <sup>cannot have</sup> ~~need~~ a wide curriculum, with a definite amt. of reading set for each short period of study.

The teacher affords direction, sympathy in studies, a vivifying word here & there, help in the making of experiments as well as the usual teaching in language, experimental science & mathematics.

Pursued in this way, "Studies are for delight" & the consciousness of doing properly is exhilarating to the teacher & children.

The reader will say with truth 'I know  
all this before & have always acted  
more or less on these principles?'  
& I can only point to the wonderful  
results we have obtained through adhering  
not 'more or less' but strictly to the  
principles <sup>& practice</sup> I have laid down indicated.  
I suppose the difficulties are of the  
sort that Lister had to contend with,  
every surgeon knows that his instruments  
& apparatuses should be kept clean,  
but the saving of millions of lives  
has resulted from the adoption of the  
great Listerian antiseptic treatment,  
that is, through the substitution of exact  
principles scrupulously applied for  
the <sup>rather</sup> casual "more or less" <sup>imperfect</sup> treatment  
of former days.

Whether the way I have sketched out  
is the right & the only way remains  
to be <sup>waited</sup> proved still more widely than  
is the Roussier's of cases in which

It has been successful, but assured education is slack & uncertain in the lack of sound principles clearly applied.

The moment has come for decision, we have placed our faith in 'Civilization', have been proud of our progress, of the jumps which the war has brought us, perhaps now is <sup>greater</sup> than that caused by the utter break-down of the civilisation which we have <sup>helped</sup> ~~helped~~ to be synonymous with education. We know better now, we are thrown back on our healthy human instincts & <sup>the</sup> ~~some~~ Divine sanctions.

There remains to try the real cause of Education v. Civilization, with the result let us hope, that the latter will retreat to her proper sphere of service in the amelioration of life & will not interfere on the higher ground of inspiration & direction. Both Civilization & Education are the servants of Religion, but each in its place. The one may not thrust herself into the office of the other. It is a fair, any way.

Red- we are within sight of a means of giving  
to the working classes that stability of mind  
& magnanimity which are the proper outcome  
of a liberal education.